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**Applying moral theory in practice: Frequently violated moral domains  
in banned advertisements**

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**Applying moral theory in practice: Frequently violated moral domains  
in banned advertisements**

**by**

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**Report**

Presented to the Faculty of the Graduate School of  
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## **Dedication**

This Master's Report is dedicated to my father, Jairam Ratnam, upon whom I base my moral domains.

## **Abstract**

### **Applying moral theory in practice: Frequently violated moral domains in banned advertisements**

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The University of Texas at Austin, 2012

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This professional report explores Haidt and Joseph's "Moral Foundations Theory" as a framework to better review advertising content to prevent 'offensive advertising' in the advent of standardized global advertising. As a framework, this theory can showcase the levels of morality within any culture across five domains (care, fairness, authority, ingroup loyalty and purity) thus providing marketers and advertisers alike the opportunity to potentially avoid offending target audiences in any culture. Two studies, a text study and a visual study, of banned advertisements' in India, were conducted with regards to why they were banned and what moral domains were violated in each case. The implications of the study for media practitioners were also provided.

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## **INTRODUCTION**

With the rapid expansion of developing markets and the spread of technology, advertisers are finding that a more standardized approach to advertising campaigns is not only more cost effective but is also a solution for maintaining one's brand identity on the international stage (Agrawal, 1995). In order to stand out among the clutter, advertisements increasingly push the envelope of what may be considered morally acceptable or unacceptable (Fam & Waller, 2003). While most advertisers are generally reluctant to compromise creativity and the "shock value" of their output, they are forced to review their material carefully so as to not offend their global target audience (Singh & Sandhu, 2011). Important for some practitioners is avoiding a regulatory body from pulling or banning advertisements when some amount of moral offense is inevitable or expected. The current paper applies a theory-based examination of banned advertisements in India to understand the types of moral violation they commonly contain. The framework used in the current paper can theoretically be applied to all markets, regardless of cultural differences, and should act as a guide for practitioners in their attempt to identify the types of moral violation likely to be perceived as offensive.

The following report will begin by discussing the theoretical frameworks used in past studies of offensive advertising, highlighting their main tenets and shortcomings. The report then introduces moral foundations theory (MFT; Haidt & Joseph, 2007) as the guiding framework for the current study. Using this framework, two content analyses are presented to understand the types of moral transgressions prevalent in banned advertisements. Findings are discussed in terms of their relevance to the moral sensitivity of advertising campaigns, and the relevance of the results to both researchers wishing to understand the mental processes underlying moral judgments of advertisements and practitioners wishing to avoid excessive moral offense.

## LITERATURE REVIEW

To my knowledge, no formalized content analysis of banned, offensive advertisements has yet been conducted. Searches on the major indexes (including *Google Scholar* and Ebscohost's *Communication & Mass Media Complete*) yielded no articles on the topic using this approach. However, investigations of offensive advertising in general are copious. Such studies have applied a number of frameworks for understanding how cross-cultural differences in audience values might affect perceptions of offensiveness. For example, past research indicates that advertisements for the following products are often viewed as "controversial" (Shao and Hill, 1994; Barnes and Dotson, 1990; Prendergast and Hwa, 2003; Fam et. al, 2004; Waller et. al, 2005):

*Addictive products: cigarette/tobacco, gambling, alcohol; Gender/sex-related products: condoms, women's underwear, men's underwear; Health and care products: sexual diseases (AIDS, STD prevention), weight loss programs, prescription drugs, charities; Social/political groups: racially extreme groups, guns and armaments, political parties, religious denominations, and funeral services.*

While the aforementioned products may be considered taboo in many cultures, the inherent feelings of "controversy" they invoke are largely a result of cultural values present in society. Reasons for finding these products controversial include but are not limited to "advertising execution techniques" and the highly personal nature of said products (Waller et. al, 2008). Each culture has a different set of rules when it comes to the communication about such products and there are various studies that have delved into the cross-cultural aspect of marketing "offensive" products or offensive advertising techniques.

For example, using Hall's (1976) information-context theories, a number of studies have offered up reasons for such culturally distinct value systems. Hall's framework states that "high-context" cultures share a great deal of implicit knowledge, and thus it is not necessary for members of such a culture to be explicit about every meaning they wish to convey. By contrast, "low context" cultures do not rely on this shared knowledge, and thus information must be more explicitly embedded in the coded messages themselves. Hall and Hall (1990) identified Americans, Germans, and other northern Europeans as low-context cultures, whereas Koreans, Japanese, Chinese, and southern Europeans are relatively high context.

Shao and Hill (1994) used this theoretical framework to show that high-context cultures rely more on social norms than explicit rules in determining moral acceptability. For example, they mention that marketing for "socially sensitive products" is generally more restricted in high-context societies. Similarly, Chan et al. (2007) found that Chinese consumers found sexually oriented images more offensive than their German counterparts, arguing that issues related to sex are implicit norms shared among Chinese consumers while Germans tend to take a more liberal attitude toward such product marketing. Also using this framework, An and Kim (2006) argued that high-context societies tend to be more "straight-laced" about sex than low-context societies, supporting this claim with evidence that ads for sexually oriented products are more offensive to Korean citizens than to U.S. citizens in their sample.

Another common framework used to study offensive advertising is Hofstede's (1984) theory of cultural dimensions. Specifically, the dimension of individualism-collectivism has been used in an attempt to understand why perceptions of offensiveness in advertisements are culturally variable. According to this framework, collectivistic cultures emphasize group goals, as well as within-group interpersonal relationships. Cultures that are more individualistic tend to

emphasize goals of the individual, and have less emphasis on the importance of within-group interpersonal relationships.

For example, Fam and Waller (2003) compared consumer responses in an individualistic culture (New Zealand) to those in several collectivistic ones (Malaysia, Taiwan, and China). They interpret their findings to suggest that products or advertisements perceived to disrupt ingroup harmony will have a higher chance of being perceived as offensive. For example, religious issues, political issues questioning established authority, as well as sexual issues were found to be more offensive in the collectivistic societies they examined. While Hall's (1976) and Hofstede's (1984) respective frameworks are useful in identifying some of the reasons for perceptions of offensiveness in advertising, neither framework provides a formal theory for understanding the motivational origins behind audience perceptions. Both frameworks point to strong in-group dynamics (implicit norms, community values, etc.) in determining perceptions of offensiveness, but neither gives insight into the mental processes and motivational origins that lead an individual to judge an advertisement as offensive, or how implicit norms and community values may emerge. For researchers and practitioners, what is lacking in this area is a guiding theoretical framework to help identify and decipher morally relevant content in advertisements. Such a framework would help advertisers understand the motivational bases that drive perceptions of ads as offensive versus morally acceptable.

### ***Applying moral psychology to offensive advertising***

Newer theories in moral psychology have shifted the focus away from cognitive or deliberative processes to the emotional and intuitive processes. These newer theories in moral psychology seem well suited to perceptions of moral offense, as such emotional responses typify reactions to offensive messages. Rather than focusing on cognitive development, newer

understandings provide a basis upon which one may understand individual and cultural differences in consumer values in specific *moral domains*. Different market cultures can be distinguished by the degree to which they emphasize different moral domains. Such newer, domain-based understandings in moral psychology can provide a basis from which we can better understand cultural differences in perceptions of offensive advertising. One such domain-based understanding is found in MFT (Haidt & Joseph, 2007). According to MFT, perceptions of moral acceptability, and moral offensiveness in particular, come from an evolved “bits of mental circuitry” that intuitively yield a judgment of rightness or wrongness without the need to “rationally” or deliberatively weigh evidence, infer guilt, or identify explicit reasons for the judgment (Haidt & Joseph, 2007). Evidence for the primacy of emotion in moral judgments of offensiveness come from a phenomenon known as *moral dumbfounding*. Moral dumbfounding refers to when individuals express a particular moral judgment about a situation without being able to explain the rationale behind that moral judgment. For example, many individuals would say that it is morally wrong to eat a pet dog that died of natural causes, even when the individual cannot identify a victim or give a reason that the behavior is unacceptable. It is an inherent reaction of feeling an emotion towards a particular social situation that cannot quite be explained. According to the framework, all humans (regardless of culture) share a “first draft” of morality, which consists of five moral domains discussed below. Cultural differences emerge as an individual’s cultural experience edits this first draft. This editing process leads to the emphasis of some moral domains as more or less important than others as a function of which values the culture emphasizes.

In its current form, the theory posits at least five adaptive moral domains that govern moral judgment. These are labeled *care* (based on empathy, and disliking the suffering of

others), *fairness* (based on reciprocal altruism, justice, proportionality, and equality), *ingroup loyalty* (based on human's evolutionary history as members of competing tribes and cooperation among group members), *authority* (based on following legitimate leaders and navigating dominance hierarchies), and *purity* (based on the psychology of disgust, striving to live in a less carnal, more noble lifestyle).

Haidt (2009) labels care and fairness intuitions as “individualistic,” as they focus on individual-level needs and rights. By contrast, he labels ingroup loyalty, authority, and purity as “binding,” since these intuitions help to strengthen group cohesion and competition against outsiders. Haidt has noted that this bears more than a simple chance resemblance to Hofstede's notion of individualism and collectivism. To illustrate, research by Haidt and Graham (2009), shows that U.S. liberals tend to place more emphasis on the care and fairness intuitions than ingroup loyalty, authority, or purity. By contrast, the same research showed that U.S. conservatives place more emphasis on ingroup loyalty, authority, and purity than their liberal counterparts.

Another example can be found in research by Shweder, Much, Mahapatra, and Park (1997), who found that more collectivistic subcultures in India placed more emphasis on the ethics of community and divinity (captured by MFT's ingroup loyalty, authority, and purity domains) compared to suburban populations near Chicago, who placed more emphasis on the ethic of autonomy (captured by MFT's care and fairness domains). A range of cross-cultural research comparing collectivist cultures to individualistic cultures has shown that collectivistic cultures tend to emphasize the binding domains of ingroup loyalty, authority, and purity more than individualistic cultures (Davis, Wang and Lindridge, 2008). Whereas individualistic cultures tend to emphasize care and fairness while rejecting ingroup loyalty, authority, and

purity, collectivistic cultures tend to emphasize all five of these moral domains. In this way, care and fairness are more universally accepted than the binding domains of ingroup loyalty, authority, and purity. As such, when offensiveness emerges due to cross-cultural communication interference (or even subcultural interference when producers and audiences have discordant moral sensitivities), it may likely be due to perceived transgressions of the less-often-emphasized binding domains.

### ***Banned advertisements from a collectivistic culture***

The nature of advertising is to persuade the consumer to buy into a particular outcome as a result of using or purchasing a particular product or service. However, the outcomes that are depicted in advertising sometimes go against the moral standards of the target audience. It is safe to say that every society has a set of inherent moral values that are built upon their cultural background. The set of moral values that each person has can be divided into the five domains described in Haidt & Joseph's (2007) MFT and the extent to which they place importance on each value is based on their cultural obligations. Using this theory as a guideline to establish measures of appropriateness or decency can help prevent offending audiences as a result of ignorant advertising content.

Research question: To what degree are the different domains of morality violated in banned advertisements in India?

To investigate this question, I present two studies below, both focusing on advertising in India. India was chosen due to its status as an emerging market as well as its focus on collectivistic values (Shweder, 1997; Bloomberg BusinessWeek, 2012). In the first study, I present a content analysis of recorded (textual) complaints of advertisements ultimately banned by the Advertising Standards Council of India (ASCI). In the second study, I present a content



analysis of actual (banned) televised commercials from an Internet repository of televised ads in India. In both studies, the aim is to understand the frequency with which the separate moral domains are violated in banned ads, or perceptions of their violation. When taken together, the studies provide an understanding of which moral domains are most important in decisions to ban an advertisement in India's marketplace, as well as the dominant moral violations in those advertisements.

### **STUDY 1: TEXTUAL ANALYSIS OF COMPLAINT-DECISIONS OF THE ADVERTISING STANDARDS COUNCIL OF INDIA**

The words used by decision-makers to describe banned advertisements should reflect the moral domains most central in perceptions of moral offense. Research by Graham, Haidt, and Nosek (2009) supports this idea. In their study, they analyzed the texts of religious sermons, showing that liberal churches (e.g., Unitarian Universalist) tended to focus more on individualizing moral domains (care and fairness) than conservative churches (e.g., Southern Baptist), which tended to have a stronger focus on the binding moral domains (ingroup loyalty, authority, and purity).

As their study demonstrated, automated content analysis is an easily replicable method for investigating linguistic data (such as the ASCI decision texts analyzed below) and can provide reliable conclusions about the linguistic content of verbal messages. Although simple word-count methods fail to take context into account (for example, whether a word is being negated or endorsed), such approaches have been successfully used for decades to get a general sense of salient psychological constructs (e.g., communicator age, gender, positive or negative emotions, mendaciousness, or depression) reflected in linguistic data (e.g., Silverman, 1993). Content analysis experts (e.g., Krippendorff, 2004) have noted the approach has face validity and

predictive utility. As in the study by Graham, Haidt, and Nosek (2009), the current study employs the Linguistic Inquiry Word Count software (LIWC; see Pennebaker, Francis, & Booth, 2003) to identify the proportion of the content in published ASCI decisions devoted to the separate moral domains of MFT. In addition, human coders were used to corroborate the automated textual analysis.

## **METHOD**

### ***Sample***

Textual descriptions of decisions to ban offensive advertisements that are publicly available from the ASCI were used in the word-count analysis. The decision records contain a complaint for each advertisement consisting of approximately one to two sentences each, describing verbally the reasoning for why an advertisement should be pulled or banned. Advertisements banned due to offense or violation of community standards were included (i.e., all materials which were found to violate Chapter II of the ASCI's code; see Appendix for Chapter II text), and those banned due to violation of other codes (i.e., false or misleading claims) were excluded from analysis as they were not banned for being morally offensive as such. In the final sample, offensive advertisements considered by the ASCI in the period from April 2007 to March 2012 (encompassing the entirety of the ASCI's published complaint cases) were analyzed. The ASCI banned a total of  $N = 26$  advertisements during this period for reasons of moral offensiveness.

## **PROCEDURE**

### ***Automated analysis***

Automated content analysis was conducted using the "moral foundations dictionary" (see Appendix; also see Graham, Haidt, & Nosek, 2009 for a detailed description of how the dictionary was created) and LIWC software. The moral foundations dictionary contains words and word stems that relate to the five domains of MFT. It consists not only of root words and word stems that are related to each domain, but also includes words that are associated with each domain and synonyms and antonyms of those words. The final dictionary contains 295 words that both support ("virtue words") and violate ("vice words") each moral domain (Graham,

Haidt, Nosek, 2009). LIWC, or Linguistic Inquiry and Word Count, software is a program developed by James W. Pennebaker, Roger J. Booth and Martha E. Francis (Pennebaker, Booth and Francis, 2001). This software is able to determine the salience of constructs within a text by categorizing the words used into various categories specific to a researcher's interests. Using the LIWC software and the moral foundations dictionary together, the analysis procedure outputted (a) the total number of words in the file, (b) the number of words pertaining to each of the five moral domains, as well as (c) the raw percentage of text focusing on each moral domain.

In addition to the automated content analysis, a less systematic, holistic reading was done to ensure that the automated LIWC analysis was categorizing words in a face-valid manner. Using the LIWC software, a file of the textual data was outputted with all domain-relevant words highlighted. The holistic reading was then conducted to examine whether the (highlighted) domain-relevant words were used to refer to the specific domains outlined in MFT. For example, the word "harmful" is listed in the moral foundations dictionary under the domain-category of care. However, if the phrase "harmful to traditions" (MFT's authority) or "harmful to decency" (MFT's purity) were found in the actual complaint text during the holistic analysis, this was noted as an invalid instance.

### ***Traditional, human coding***

In addition to the automated analysis described above, the author and a colleague familiar with MFT's moral domains independently coded the complaint text based on descriptions of the coding categories below.

### ***Coding categories***

Each complaint text was categorized according to its most salient domain violation. See the coding levels below for operational definitions of each domain category. A high degree of agreement between coders was reached on the final analysis variable measuring the most dominant domain violation for each advertisement complaint text, Krippendorff's  $\alpha = .87$

***Care.***

Descriptions of inflicting violence (or with the intent to inflict) damage or injury to people or animals, descriptions of people suffering or text indicating pain or anguish were categorized as care violations.

***Fairness.***

Descriptions of discrimination toward any particular individual, any display of favoritism or holding any one person in high esteem over another. Instances of inequality, injustice, or disproportionality in the complaint text also fell under this category. Although related to the ingroup loyalty domain, racial or ethnic stereotypes (which are conceptualized to uphold ingroup loyalty) were also categorized as fairness violations due to their depictions of ethnic or racial injustice.

***Ingroup Loyalty.***

In-group loyalty was conceptualized as the “human ability to cohere as part of a larger group” (Haidt, 2010). Operationally, this includes making decisions or presenting situations that violate group interests overall in favor of the individual, as well as competition against outgroups. However, when ethnic or group-based injustices were salient in the complaint text, these were not categorized as ingroup violations (these went under fairness). Rather, ingroup violations would be any violations that were perceived as an explicit threat to group cohesion.

These violations are viewed as betrayal and as instigating differences within one's group. Notably, these were absent from the complaint texts coded here.

***Authority.***

Descriptions of domain violations that went against established laws, traditions, and decorum were categorized as authority. Individual or collective action against lawmakers or those in positions of authority, action against long-standing traditions and traditional practices (e.g., institutions such as arranged marriage) and disrespectful or unlawful behavior were categorized as authority violations.

***Purity.***

Descriptions of domain violations categorized under purity were complaint texts suggesting content that was lewd, disgusting, and generally going against the standards of accepted public decency. Descriptions of the human form in various stages of undress, descriptions and behavior that are desecrating religious customs and images, descriptions of bodily function, and situations where the standards of moral/public decency are challenged were categorized as purity.

***Product type.***

In addition to the moral-domain categories above, an ad hoc scheme categorizing products into various sets (Health & Beauty, Fashion & Clothing, Food, Sports, and Misc.) was created to examine the relationship between product type and domain violation.

## **RESULTS**

In order to test the research question, both data from both the automated word count as well as the human coding procedure were analyzed. Analyses of the automated word-count data indicate that there were differences in the frequency with which the five moral domains of MFT

were represented in the decision texts,  $\chi^2(4) = 54.06, p < .001$ . Examination of the overall domain residuals (see right side of Table 1) indicates that occurrences of words related to the purity domain exceeded expected frequencies. Although other types of domain-violation were present, this result indicates the overall dominance of purity violations in my sample of banned advertisements. A secondary chi-square analysis crossing “vice” words and “virtue” words with the separate moral-domain categories showed that whereas occurrences of words related to ingroup loyalty and authority were more frequently representative of virtue (see adjusted standardized residuals [ASRs] with values greater than 1.96 in Table 1), words related to the purity domain were more frequently representative of the vice domain. It is important to note that in such an analysis with two levels of a variable, the ASR is always equal in magnitude and opposite in direction. The chi-square test statistic for this secondary analysis also yielded significance,  $\chi^2(4) = 14.66, p < .01$ .

**Table 1**  
**Linguistic Inquiry Word Count analysis: Word count and percentages of domain-related words in offensive advertisements**

Foundation	Raw count	Percentage of full text	Adj. Std. Residual Domain X Vice/Virtue (two-way $\chi^2$ )	Overall domain residual (one-way $\chi^2$ )
Care Virtue	6	0.26	-0.7	2.40
Care Vice	11	0.47		
Fairness Virtue	2	0.09	0.3	-10.60
Fairness Vice	2	0.09		
Ingroup Virtue	7	0.30	2.3	-5.60
Ingroup Vice	2	0.09		
Authority				-9.60
Virtue	5	0.21	2.7	
Authority Vice	0	0.00		
Purity Virtue	11	0.47	-2.4	23.4
Purity Vice	27	1.15		

*Note.* Adjusted standardized residuals are equal in magnitude and opposite in sign for the virtue/vice variable. Values greater than 1.96 in absolute magnitude are considered to significantly exceed expected frequencies. Overall domain residual in the far right column is for the one-way chi-square analysis of overall word frequencies across each domain (leaving virtue/vice out of the analysis).

### ***Holistic examination of domain-related words***

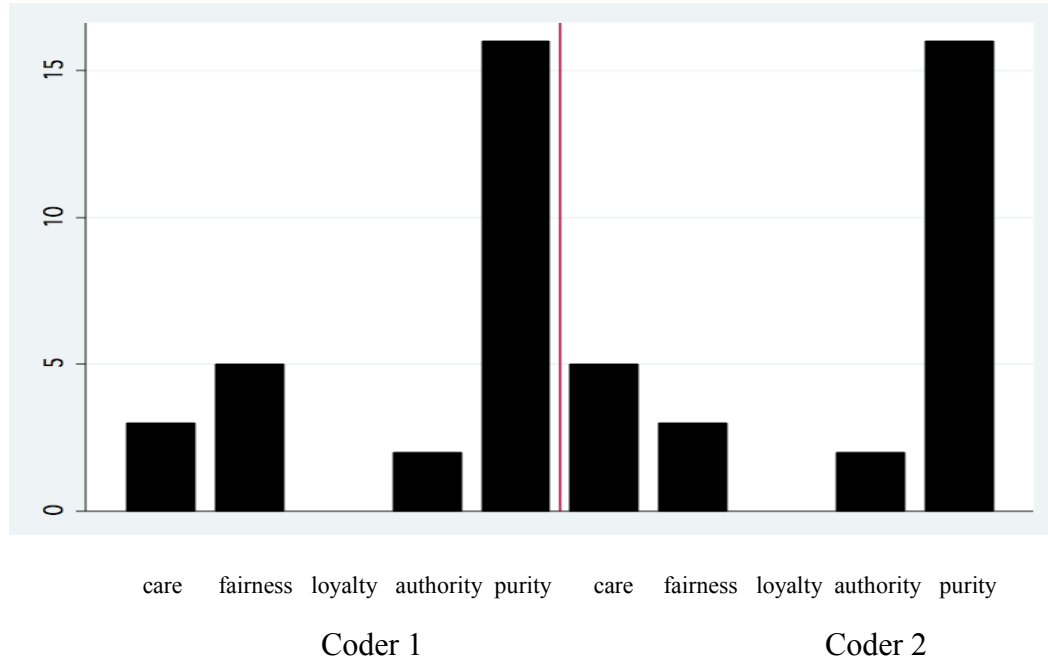
Out of the 73 total domain words in the decision texts, a total of five invalid cases were noted. Four of these invalid cases were miscategorized as care violations: “hurts the dignity of Dr. Ambedkar” (authority); “hurts the Indian heritage” (authority); “hurts the viewer’s sensibilities” (purity). And one instance of the word “group” referring to age groups rather than ingroup loyalty was noted. Overall though, these miscategorized words did not affect conclusions drawn from the results reported above, as will be discussed below.

### ***Analysis of Traditional Coding of Complaint Texts***

A one-way  $X^2$  test was conducted on the coded data to test whether the some domains were more dominant than others. Out of the 26 coded decision texts, there were only two cases of disagreement between the coders (in both cases, coder 1 categorized the advertisement as fairness violations whereas coder 2 categorized them as care violations). After discussions between the coders this disagreement was resolved and coder 2’s categories were used in all analyses. The overall chi-square test of the domain-level variable yielded significance,  $X^2(4) = 30.54$ ,  $p < .001$ , showing that some moral domain(s) were more dominant than others in the coded advertisements. Standardized residuals for the separate domains were as follows:  $e_{\text{care}} = -0.09$ ,  $e_{\text{fairness}} = -0.96$ ,  $e_{\text{ingroup}} = -2.28$ ,  $e_{\text{authority}} = -1.40$ ,  $e_{\text{purity}} = +4.74$ . These residuals indicate that whereas ingroup loyalty fell bellow expected frequencies,  $p < .05$ , with zero instances out of the 26 banned advertisements, purity exceeded expected frequencies,  $p < .05$ , with 16 out of the 26 total advertisements categorized as purity violations. See Figure 1 for the distribution of domain violations for both coder 1 and coder 2.



**Figure 1. Distribution of moral violations across MFT's domains in ASCI decision texts**



### ***Product type***

Product types were varied, with the majority falling under Health & Beauty ( $n = 10$ ), followed by Fashion & Clothing ( $n = 4$ ), Food and Beverages ( $n = 3$ ), Sports ( $n = 3$ ), and Misc., which consisted of travel agency, secondary education, insurance, and telecommunications firm ( $n = 6$ ). As assumptions for analysis were not met (i.e., for chi-square analysis one must have at least  $n = 5$  per cell) no statistics were computed. However, the vast majority were purity violations and exceptions to this could be seen in each category. It seems that Health & Beauty products as well as Fashion & Clothing were the most frequent product categories in my sample of banned advertisements, and were more likely to violate purity than other product types.

## **STUDY 1 DISCUSSION**

Data from both the automated textual analysis and the human coding seems to indicate the dominance of MFT's purity domain in decisions to ban ads in India. Although other type of moral domains are minimally present in the sample, they are non-negligible and interesting. For

example, care, fairness, and authority were also present and comprised 38% of the sample together. The particular exemplars related to these domains included perceived animal cruelty (care), stereotypes and gender injustices (fairness), as well as challenge to Indian customs and immigration laws (authority). All may be considered taboo, or politically incorrect topics for the mass audience.

With regard to the sample as a whole, and the dominance of purity in particular, it is important to note that these inferences are based on second-hand sources. That is, it may be the case that the *actual content* in banned advertisements evoked moral intuitions and emotions unrelated to purity, and that purity was merely mentioned as a verbal rationale for the decision to ban them in ASCI's decision texts. MFT states that individuals only rarely have conscious access to the moral domains that guide their decision-making and thus verbal reasons given for moral decision-making (as in the ASCI decision texts analyzed here) may not be reflective of the actual motivational origins of the moral decision. As such, I decided to conduct a second content analysis on actual television advertisements banned in India to determine whether the first-hand, "offensive" content would corroborate the results from Study 1 indicating the dominance of purity and the secondary role of other domains in decisions to ban advertisements in India.

## **STUDY 2: VISUAL ANALYSIS OF ADVERTISEMENTS FROM INDIANTVADS.COM**

### **METHOD**

#### ***Units of analysis***

Television commercials from the "Banned" section of the website, IndianTVAds.com, (a website administrated by Mr. Darpan Jain in Dehli, India, which describes itself as an Internet repository of Indian television advertisements) were used in the Study 2 content analysis. Each commercial used was listed as banned or pulled, according to the website's description. Commercials are compiled on the website in no particular order. While all descriptions are still available on the website, some of the videos were not available for analysis as they might have been pulled prior to this study being conducted. Coders watched and categorized  $N = 40$  advertisements (televised commercials) from this website, which included all of the banned advertisements available. Although compared to Study 1's sample, Study 2's sample is less systematically drawn from the population of banned advertisements, there was no reason to suspect that this would significantly affect our answer to the research questions posed in the front of the paper.

#### ***Coding procedure***

All advertisements in the sample were double-coded by the author and a colleague familiar with MFT. Each advertisement was viewed once, and coders marked which moral-domain violation that seemed to be most salient in the advertisement. Codes were marked independently without collaboration or sharing of information between the coders. No practice coding was conducted, as both coders were familiar with MFT and the content categories from having coded the materials in Study 1, and practice coding indicated already high levels of agreement. As in Study 1, the domain category variable achieved a high degree of agreement

between coders, Krippendorff's  $\alpha = .86$ . Please refer to the complete list of videos and their descriptions in Appendix.

### ***Coding categories***

#### *Care*

Depictions of individuals inflicting violence (or with the intent to inflict) damage or injury to people or animals, depictions of people suffering or facial expressions indicating pain or anguish were categorized as care violations.

#### *Fairness*

Depictions of discrimination toward any particular individual or ethnicity, any display of favoritism or holding any one person in high esteem over another by comparison. Scenes, situations or examples of inequality, injustice, or disproportionality within the videos were also categorized as violating fairness. Although related to the ingroup loyalty domain, racial or ethnic stereotypes (which are conceptualized to uphold ingroup loyalty) were also categorized as fairness violation due to their depictions of ethnic or racial injustice.

#### *Ingroup Loyalty*

In-group loyalty can be viewed in two ways – the representation of one's in-group and the perception of one's in-group. These violations are viewed as betrayal and as instigating differences within one's group.

#### *Authority*

Scenes depicting lawlessness or a general careless attitude towards established laws and traditions were categorized as violating this domain. Individual or collective action against lawmakers or those in positions of authority, action against long-standing traditions and

traditional practices (e.g., institutions such as arranged marriage) and disrespectful or unlawful behavior were categorized as authority violations.

### *Purity*

Commercials categorized as violating purity were contained content perceived to be lewd, disgusting, and generally going against the standards of accepted public decency. Depictions, images and scenes of the human form in various stages of undress, behavior desecrating religious customs and images, direct and indirect displays of bodily function, and situations where the standards of moral/public decency are challenged were categorized as purity.

### *Product type*

As in Study 1, an ad hoc scheme categorizing products into various sets (Health & Beauty, Fashion & Clothing, Food and Beverage, Automotive, and Misc.) was created to examine the relationship between product type and domain violation.

## **RESULTS**

To examine the research question, a one-way chi-square analysis was conducted on the coded data. A nominal variable representing the dominant moral-domain violation for each banned television commercial yielded significance,  $\chi^2(4) = 90.75, p < .01$ , indicating that some moral domain(s) were violated more frequently than others. The standardized residuals for each domain were as follows  $e_{\text{care}} = -1.77$ ,  $e_{\text{fairness}} = -1.77$ ,  $e_{\text{ingroup}} = -2.83$ ,  $e_{\text{authority}} = -2.12$ ,  $e_{\text{purity}} = +8.49$ . These residuals indicate that whereas ingroup loyalty and authority fell below expected frequencies,  $p < .05$ , with zero instances for ingroup loyalty and only two instances for authority, purity exceeded expected frequencies,  $p < .05$ , with 32 out of the 40 total advertisements categorized as purity violations. As in Study 1, purity was by far the most dominant domain

violation in the sample. The raw count for each moral domain violation across the 40 televised advertisements was as follows: Care = 3, Fairness = 3, Ingroup loyalty = 0, Authority = 2, and Purity = 32.

### ***Product type***

As in Study 1, product types were varied, and followed a similar distribution across types. The majority fell under Health & Beauty ( $n = 12$ ), followed by Fashion & Clothing ( $n = 8$ ), Food and Beverages ( $n = 9$ ), Automotive ( $n = 2$ ), and Misc. ( $n = 9$ ), which consisted of laundry detergent, secondary education, a U.S.-based lottery, a job-search website, and two technology firms ( $n = 6$ ). As in Study 1, assumptions for analysis were not met (i.e., for chi-square analysis one must have at least  $n = 5$  per cell) no statistics were computed. However, the vast majority were purity violations and exceptions to this could be seen in each category. It seems that Health & Beauty products as well as Fashion & Clothing were again the most frequent product categories in my sample of banned advertisements. Specifics regarding the presentation of particular moral exemplars will be discussed below.

## **STUDY 2 DISCUSSION**

As in Study 1, the data from Study 2 indicate that the most frequent domain violation in the sample of banned advertisements was purity, with a variety of other types of domain violations. Also as in Study 1, violations of ingroup loyalty were notably absent. Violations of care included animal cruelty, violations of fairness included stereotypes, depictions of ethnic injustice, as well as making unfair remarks about a competing brand. Violations of authority included light-hearted law breaking (dancing in the streets) and depicting the Indian institution of arranged marriage in a negative light. The results of both studies will be examined together in the

general discussion below. Also, limitations of the investigation and useful conclusions for media practitioners will be offered.

## **GENERAL DISCUSSION**

The current investigation asked whether MFT would be helpful in discovering the types of moral violation that are most common in banned advertisements in India. To answer this question, two content analyses were conducted. The first was on ASCI descriptions of decisions to ban various advertisements in India, whereas the second focused on available banned advertisements themselves. Results indicate at least two things about the moral content of banned advertisements in India.

First, purity violations are the most common type of moral violation in offensive, banned advertisements in India. Purity violations almost always consisted of content that was sexual in nature or that involved bodily functions. Prevalent in most of the health and beauty advertisements were scenes of arousing members of the opposite sex as a result of using the product. A good example of a purity violation can be seen in (Figure A.), a television commercial for “Zatak” deodorant.



**Figure 2. Zatak Deodorant Television Commercial, “The Dentist”**

Other types of violations included care, fairness, and authority. In the case of care violations, we came across advertising involving the treatment of animals and animal cruelty, for example, the Volkswagen Polo commercial in which the viewer hears the sound of a turtle being dropped onto a car. In the case of fairness, we came across commercials containing depictions of



racial stereotypes, as seen in the Parle Agro LMN advertisement (Figure B.), which was frowned upon for being overly stereotypical and as a result offensive.



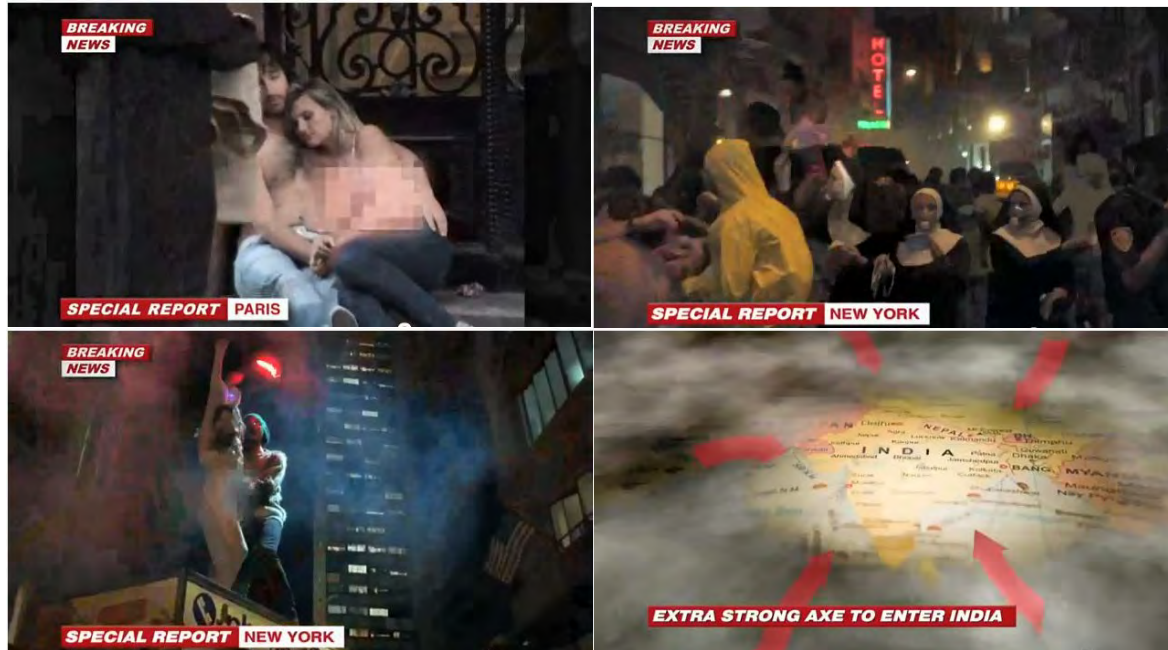
**Figure 3. Parle Agro LMN Television Commercial**

Also with regard to fairness, we came across depictions of gender injustice, which could be seen in the Vysya Life Insurance commercial (Figure X). In this advertisement, a father is shown as being stressed about financially supporting his daughter which clearly implied gender

discrimination. In the case of authority, we came across depictions of lawlessness and chaos. In the commercial for “Extra Strong Axe” deodorant (Figure C.), viewers are shown depictions of global chaos in which application of the deodorant leads to social anarchy as social norms are cast aside in favor of blatant displays of sexuality and “free love”. Although purity was violated in the commercial, the central, most salient violation was the social chaos that ensued.







**Figure 4. Axe Extra Strong Deodorant Television Commercial, “Outbreak”**

Ingroup loyalty plays less of a role, and ingroup loyalty violations were notably absent in the sample. Although speculative, this may be a result of inter-group tensions present in and around India. Those who create and broadcast advertising are likely to be aware that making those group tensions salient would possibly lead to negative effects and diminish the product’s mass appeal.

## LIMITATIONS

Despite the findings, the investigations here should be interpreted in light of a few limitations. First, there was no comparison culture, in this case neither an individualistic culture or an alternate collectivistic culture, to allow for an analysis of similarities and differences between them as such. Thus no conclusions can be drawn with regard to differences between the pattern of domain violation in banned advertisements in different cultures. Second, there were no comparisons with non-banned advertisements from India, and therefore no conclusions can be drawn with regard to the differences between the pattern of domain violations in banned versus

non-banned advertisements in India. Thus, we have no gauge of where lines are drawn, so to speak, of where one's tolerance toward a moral violation begins and ends with regard to specific categories of moral violation.

These limitations are important to note because while this study aims to show that my framework can be used to study offensive advertising regardless of culture as well as understand the salient moral violations in banned advertisements, the results presented here cannot be generalized to all cultures and cannot show differences between banned versus non-banned advertisements. It is important to keep in mind that India is just an example in this case, chosen for its diversity and status as an emerging market, and that more research is needed to understand the particular categories of moral violation, the intensity of these violations, and cross-cultural differences in these violations in banned versus non-banned advertisements.

## **CONCLUSION AND IMPLICATIONS FOR MEDIA PRACTITIONERS**

MFT could serve as a valuable guide for identifying and deciphering offensive content in advertisements for researchers as well as producers who wish to avoid the excessive offense found in banned advertisements. It may be particularly useful to advertisers who create advertisements with a high “shock value” to cut through the information clutter. MFT can help with determining which types of portrayals or executions of an advertisement may be most likely to evoke strong, emotional reactions by providing the different categories of moral violation as different moral domains. In addition to serving as a guide to understanding and identifying offensive advertising, it can also provide a theory-based, categorization scheme to sort out particular examples of offensive portrayals. Apart from the purity violations, it seems that hot-button, “politically incorrect” topics may be most likely to be banned, as they appeared frequently in the sample. The addition of MFT in my approach allowed for these issues to be

identified and categorized into theoretically meaningful sets. It is interesting to note that with little to no training, the coders were able to agree on most of the domain violations, and had no instances where a moral violation did not fit into the domain-system framework. This indicates that using MFT as a guiding framework can be easily integrated into any existing advertising content review process that an advertiser may have in place. It is simple and straightforward with the future potential of being incorporated into the “research” stage of the advertising process. For example, focus group participants could be asked to fill out questionnaires, answer surveys, or complete more sophisticated measures of unconscious attitudes regarding moral-domain violations of a particular advertisement.

In conclusion, my content analyses corroborates research done in previous studies mentioned in the front of the paper, which suggests sexual products, advertisements questioning authority, or alcoholic products may be more likely seen as offensive. The value of the MFT framework, however, can be seen in the theoretical links between the underlying components of the moral-domain system described by MFT. That is, the framework offered by MFT integrates and subsumes the specific motivational categories (i.e., the moral domains) with the factors outlined in Hall’s information-context theory and Hofstede’s individualism-collectivism framework to provide a psychologically grounded scheme for understanding the different categories of moral violation, and their motivational underpinnings, in offensive advertisements. By doing so, it not only provides a more cohesive theoretical explanation for offensive advertising but also provides a more practical tool for knowing how specific advertisements might evoke moral offense. In this way, the current study should be useful to both researchers and practitioners alike.

## **Appendix 1**

### **Advertising Standards Council of India: The Code for Self-Regulation in Advertising**

#### **CHAPTER II**

To ensure that Advertisements are not offensive to generally accepted standards of Public Decency.

Advertisements should contain nothing indecent, vulgar or repulsive which is likely, in the light of generally prevailing standards of decency and propriety, to cause grave or widespread offence.

## **Appendix 2**

**Text Analysis of Complaint-decisions from ASCI (please refer to spreadsheet on following page)**

Product Type	Number	Decision explanation	Descriptions	Complaint	Care1	Fair1	Loy1	Auth1	Pur1
Health and Beauty	1	Ad is likely to cause grave and widespread offence.	Ad shows graphical depiction of erotic gestures suggesting love making.	Ad is sexually explicit, highly offensive, portrays women as a sexual tool, which is unsuitable for children and for the family.	0	0	0	0	1
Health and Beauty	2	Visual of "the female security staff frisking the man at the airport" was overtly sexual, and keeping in view the generally prevailing standards of decency and propriety, the TVC is likely to cause grave and widespread offence.	TVC shows - "a female security staff frisking a man at an airport and as she uses her metal detector on his chest and arms, she is shown in a spell of lust. She is shown closing her eyes and clinging to his body in a display of sexual passion overpowering her and the background voice says, "The Axe Effect".	The depiction and portrayal in this TVC is overtly sexual in overtone. The Ad brims inherently with subtle message aimed at tickling the libidinous male instincts and overly portraying woman as lustily hankering after the man under the influence of the deodorant. The Ad appears to be indecent, vulgar and suggestive.	0	0	0	0	1
Health and Beauty	3	Visual depiction of "a lady dentist being mesmerised by a young man who has sprayed himself with Zatak Axe Deodorant and behaved in an oversensuous manner" with sexual overtones, was both demeaning to women in general and to dentists in particular. Keeping in view the generally prevailing standards of decency	TVC shows - "a boy goes to a lady dentist after using the Deo. As he sprays it, the lady dentist is shown closing her eyes and moaning suggestively. When the boy says that he has toothache, the lady dentist is shown unbuttoning his shirt. She asks him to breathe and demonstrates it by sensuously thrusting her bust forward. In doing so, her white coat is off and her inner garment	The depiction and portrayal in this TVC is overtly sexual in overtone. The Ad brims inherently with subtle message aimed at tickling the libidinous male instincts and overly portraying woman as lustily hankering after the man under the influence of the deodorant. The	0	0	0	0	1
Health and Beauty	4	using the Deo and then he is shown with a female clinging to him in a passionate display of her desire, and an onlooking man tries the Deo and soon a female is	using the Deo and then he is shown with a female clinging to him in a passionate display of her desire. An onlooking man tries the Deo and soon a female is shown coming behind him and is	TVC is overtly sexual in overtone. The Ad brims inherently with subtle message aimed at tickling the libidinous male instincts and overly portraying woman as lustily hankering after the man under the influence of the deodorant. The	0	0	0	0	1
Fashion	5	Depiction of a young woman taking off her innerwear from underneath her T-Shirt and discarding it", is likely in the light of generally prevailing standards of decency	TVC shows - "a young woman takes off her innerwear (bra) from underneath her T-shirt and holds it out as if to discard it". The Ad is promoting a new offer of 20% off on watches.	Advertisement is offensive to women, damaging to young minds, and totally unrelated to the subject of the Ad. The Ad shows a derogatory portrayal of a woman. The depiction of a simple message	0	0	0	0	1
Travel	6	Advertisement casts aspersions on the Customs Department which is likely to cause grave offence.	TVC shows - "a wife asking her husband "Customs ki settings bhi karta hai kya yatra.com". The husband replies "of course".	TVC contains unwarranted reference to customs which is highly objectionable.	0	0	0	1	0
Health and Beauty	7	In the light of generally prevailing standards of decency and propriety, the TVC was likely to cause grave or widespread offence.	TVC focusses on woman's anatomy and lewd expressions on the face of the male actor.	TVC is obscene.	0	0	0	0	1
Alcoholic Beverage	8	Advertisement was indecent, vulgar, and repulsive, which is likely, in the light of generally prevailing standards of decency and propriety, to cause grave or widespread offence. surrogate Ad for a liquor brand.	Advertisement shows "naked men holding cockerels against their pelvic region while asking What's your size?"	The advertisement is obscene and seriously offensive to public decency – particularly in a family newspaper.	0	0	0	0	1
Television	1	Ad - promo is likely to cause grave or widespread offence.	Promo is about Indian Constitution writer. They are discussing about who wrote the Indian Constitution and they are comparing with one poor old man (condition is miserable, low, depressed and downhearted).	The way it is demonstrated is really not respectful and harms the dignity of Dr. Babasaheb Ambedkar. The promo hurts the Indian heritage.	0	0	0	1	0
Health and Beauty	1	As the TVC was aired on Cartoon Network, a channel watched by children, the contents, depiction of visuals in a cartoon format, was considered offensive to generally accepted standards of public decency.	Ad is in a cartoon format, the contents, portrayal and background audio is of adult content.	Ad telecast on the said channel is watched by children in the age group of 3 to 10. Ad bombards images of sexual nature, which is likely to create a negative impact on the young minds	0	0	0	0	1



Health and Beauty	2	Visuals of the "girls licking the chocolate boy", and "girl biting his rear", was indecent and likely to cause grave or widespread offence.	TVC shows - "a boy spraying the Axe deodorant on himself and he gets converted into a boy made of chocolate, as the fragrance of the deodorant is of chocolate. As he walks on the street, the girls start licking him, two girls lick and bite his ears on both sides, in the bus a girl bites his butts, enjoys the taste and licks her lips. The boy is shown enjoying it all".	Ad is in bad taste and is vulgar, as it shows the girls licking and biting the boy. The scene of the girl biting his backside is highly objectionable.	0	0	0	0	1
Misc.	3	Visual was repulsive and likely to cause grave or widespread offence.	Ad shows - "a picture of a lady doing her exercise".	Ad is offensive, in bad taste, hurts the sensibility of common readers and has apparently no connection whatsoever with whatever they are trying to sell or provide. Ad is disgusting, obscene and inappropriate for readers' taste.	0	0	0	0	1
Misc.	4	Picture shown in the Ad promotes violence towards an animal, which is likely to cause grave or widespread offence.	Ad shows - "a Squirrel chopped into pieces with the pieces being shown as pieces of fruit" Tagline states - "want to be fruitful?"	Squirrels are protected under the Wildlife Protection Act 1972 and killing them is an offence under this Act. This cruel depiction of an animal may encourage viewers to kill Squirrel, which is a punishable offence under the Wildlife Protection Act.	1	0	0	0	0
Sports	5	Visual shown in the Ad, is repulsive and is likely to cause grave or widespread offence.	Ad shows - "a bleeding Toe", and states, "Last year, not all of Brett Lee's Yorkers hit the wicket".	Ad appears to be in contravention of the ASCI Code	0	0	0	0	1
Telecommunication	6	The insensitive portrayal of "a stammerer" in the Ad, was likely to cause grave or widespread offence.	TVC shows - "a stammerer skydiving and failing to count upto 10".	Ad is in very bad taste and embarrassing for a stammerer.	0	1	0	0	0
Food	1	Portrayal of "a human being" being exploited, was repulsive and likely to cause grave or widespread offence.	TVC shows - "a foreigner goes to withdraw money from a supposed ATM, guarded by an old man. As the customer presses the number to get the money, the old man lifts the flap of the wooden window. Inside is a man looking harassed, tired, his hands are tied, his head and face protruding out. The old man gives a	This commercial is extremely inhuman and it degrades humans. This is encouraging exploitation, abuse of other fellow beings, and ill-treatment compulsive labour. What values and teachings are the children of impressionable mind getting from this commercial.	1	0	0	0	0
Clothing	2	Ad headline, read in conjunction with the visual depiction, is likely to cause grave or widespread offence.	Headline - "You'll melt once inside". Visual - "a woman in a provocative and seductive pose"	This advertising should be classified as pornography. Headline, read in conjunction with the visual depiction, appears to be indecent.	0	0	0	0	1
Insurance	3	Advertisement when viewed as a whole portrays avoidable 'gender insensitivity'. Advertisement is likely to cause offence.	TVC shows - "first scene - a teenage girl happily showing her father her admission letter to MBA. Her father is initially happy, until he sees the financial cost involved. At that time the ground breaks beneath him and he falls a few feet through the ground. Second scene - a nurse handing over a new born baby to the father. The father is initially happy, until he thinks of the financial cost in bringing up the child. At that time the ground	Advertisement is anti girl child and deeply offensive to all females, giving the message that they are nothing more than burdens.	0	1	0	0	0
Food	4	The insensitive portrayal in the advertisement of the "mentally challenged", was likely to cause grave or widespread offence.	TVC shows - "a convict landing up in a mental hospital and the jailor teasing the convict. A mental hospital is shown in the background and some inmates are shown in poor light".	Advertisement shows totally insensitive portrayal of the mentally challenged with absolutely pathetic sense of humour.	1	0	0	0	0

Health and Beauty	1	Word, "***X", used repeatedly in the promotion messages appearing in the calendar, was suggestive and indecent, in the absence of any mention that the word "***X", has been registered for the brand "Lux".	<p>copy right - ***X appear</p> <p>If you got it, flaunt it!"</p> <p>"Now every girl can be a ***X symbol", "***X in the morning and night makes your skin glow", "Once a girl has tried ***X, she wants it everyday", "It's never too early to start your ***X education", "***X in the bathroom can be great fun", "***X appeal is a girl's best weapon", "A loofah is a great ***X toy. Goes where no man has gone before", "There is no such thing as too much ***X", "Girls are trying ***X at a very young age", "Girls just can't do without ***X", "More and more girls are getting ***X".</p>	This is a cheap and vulgar promotion.	0	0	0	0	1
Clothing	2	Ad likely to cause grave or widespread offence.	Visuals - "a semi-nude man apparently being molested by a clothed woman".	Ad is obscene and may hurt a man's sensibilities.	0	0	0	0	1
Health and Beauty	3	Visual depicted, was discriminatory in its implication. Ad considered to be repulsive and likely to give rise to widespread offence, particularly amongst women.	Visuals - "Parents of the girl are shown as dark skinned, with their names as 'Mr. Kale and Mrs. Kale' and the daughter is shown as fair because she has used the Godrej Fair Glow soap".	Ad is offensive	0	1	0	0	0
Health and Beauty	4	Implications of these acts, when viewed by minors, watching TV commentary on One Day Cricket match, is obscene and is likely to give rise to widespread offence to parents of such minors and to young children not fully aware of the sensuous undertones of this depiction. Ads violate prevailing standards of decency as relevant to this vulnerable age group. The time of airing and the programme during which the Ads were shown, were not suitable for viewing by children and minors.	Visuals - "a woman sensually and orally enjoying the flavours of fruits".	Ads are obscene and vulgar because they 'imply promotion of 'XXX Flavoured Dotted Condoms' for oral sex. Running these Ads during cricket matches, which has large proportion of minors and children watching, violates prevailing standards of decency.	0	0	0	0	1
Sports	5	TVC showing "a West Indian couple in a boat", was not so offensive as to give rise to widespread offence.	Visuals - "West-Indian people in a variety of situations in India being mis-treated by Indian people. The West-Indians are shown miserable and upset because of the treatment they have received from the Indians".	Ad is absolutely and undoubtedly racist. It suggests that Indians have a negative prejudice against the black people and that they mistreat black people.	0	1	0	0	0
Sports	6	TVC was likely to give rise to widespread offence. The display of 'intolerance' as portrayed in the TVC was indecent, repulsive and offensive to generally accepted standards of Public Decency.	Visuals - "a West Indian cricketer eating chilly chutney and many Indians not giving him water to drink".	Ad is absolutely inhuman and insulting the West Indians.	0	1	0	0	0
Clothing	7	Visuals depicted and the voice over (in Hindi), "nikaliye na...kapde", were suggestive and indecent, and could give rise to widespread offence.	Visuals - "a man in underwear with a towel overwrap answering the door bell. A girl dressed in a mini skirt and low cut blouse says that she is the Dhoobi (laundry person), and very suggestively looks at the lower body of the man. Just then the towel drops down revealing the man in his underwear. She says, "Nikaliye Na". He looks down towards himself and asks "What!", to which she replies "Kapde".	The commercial has statements of double meaning. It projects the girl in a demeaning manner and is not suitable for a medium of television watched by families together with their children and minors.	0	0	0	0	1

### **Appendix 3.**

**Visual Analysis of banned advertisements from IndianTVAds.com (please refer to spreadsheet on following page)**

Product Type	Ad Name	Language Used	Ad description	Harm	Fairness	Ingroup Loyalty	Authority	Purity
Beverage	Pepsi Indian Cricket Huddle	Hindi	A controversial Pepsi Ad shows a young boy listening to cricket commentary on radio. On the fall of a wicket he excitedly runs with a crate filled with Pepsi bottles and rushes through a underground tunnel to meet the team. The team forms a huddle over a sewage hole on the ground where the boy emerges with drinks for each player. Ganguly asks for one more Pepsi to which the boy asks for a wicket in return. The Advertisement finishes by showing the boy outside the ground with empty bottles and the commentary declares fall of another wicket	0	0	0	0	1
Health and Beauty	Zatak talcum powder	Hindi	In this <b>very seductive advert</b> from Zatak Talc, a hot and sexy woman goes in to a shop to get her blouse stitched. She is taken by surprise when she finds that the tailor has applied Zatak Talc. The hot lady loses all control of her body and gets excited while the tailor takes her measurements. That's the power of the all new Zatak Talc.	0	0	0	0	1
Website	CareerBuilder.com	No Dialogue	Self-explanatory: inappropriate office humor	0	0	0	0	1
Wood/Lumber	Kitply Plywood	Hindi	Kitply banned ad where the newly wed wife slaps her husband in a highly disgusting and disappointing gesture by the company and tried to promote the Violent women. Not only in our country, but also in the whole world, any sort of violence between the spouses is considered as illegal and termed as Domestic Violence or Gender Violence. Depicting such a violence by a spouse on National Television is highly <b>unacceptable and against the law of the land</b>	0	0	0	0	1
Alcoholic Beverage	Tiger Beer	No Dialogue	Mocking re-incarnation; possible tension with China (Buddhism/Hinduism)?	0	0	0	0	1
Beverage	LMN Juice	No Dialogue	racist/stereotypical undertones	0	1	0	0	0
Alcoholic Beverage	McDowell's Kerala Cud Soda	No Dialogue	Overly sexual	0	0	0	0	0
Clothing	Ann Summers Lingerie	No Dialogue	Overly sexual - too sexy for tv	0	0	0	0	1
Clothing	Lee Jeans	No Dialogue	Sexual; shows one night stand; girl thinks of her Lee jeans as the "man in her life"	0	0	0	0	1
Clothing	Triumph Undergarments	No Dialogue	Too provocative	0	0	0	0	1
Cars	Nissan Car Commercial	No Dialogue	"Independent Front Suspension" shown by women's breasts moving by themselves, even one at a time.	0	0	0	0	1
Telecommunication	Motorola C550 Cell Phone	Hindi/English	Showcases behavior deemed socially inappropriate; homosexuality; <b>grooming</b> behavior.	0	0	0	0	1
Health and Beauty	Durex Condom Commercial	No Dialogue	"Sperm" follows a guy on his way to meet his date. They are stopped from approaching her because they are trapped in a giant dures condom. Ad was banned for being way too blatant in addressing a "taboo" subject.	0	0	0	0	1
Health and Beauty	Rezona Deodorant for Men Ad	No Dialogue	Afraid of the public trying stunts featured in this ad.	0	0	0	0	0
Technology	Panasonic Plasma TV	Hindi/English	Girl seems so real on the tv, she asks him to remove his clothing and he does. Dialogue is bordering obscene for public tastes.	0	0	0	0	1
Technology	Microsoft Office XP	No Dialogue	Too provocative	0	0	0	0	1
Health and Beauty	SmileDive Toothpaste	No Dialogue	Completely sexual in nature; insinuates oral sex.	0	0	0	0	1
Health and Beauty	Makes Condom Commercial	No Dialogue	challenges the purity of marriage when he proposes with a vibrating ring.	0	0	0	0	1
Health and Beauty	Wildstone Cologne/Deodorant for Men	Hindi	Wild stone beats echo within the walls of a colorful neighborhood as revelers carry on the Durga Pooja. The WILD STONE Man is walking along a corridor and that's when a sensual, sari clad woman who is on an errand for the Pooja bumps into him. And at that very moment, the fragrance of WILD STONE takes her by storm and spurs a fantasy in her mind's eye. Flashes of a dangerous liaison cloud her thoughts. She is snatched back from her fantasy only to realize that the WILD STONE man is peering at her, like he knows of the thoughts that just ran through her mind. He leaves with a look that says they're going <b>home</b> again....	0	0	0	0	1
Health and Beauty	Eva Deo Spray	Hindi	A sexy hot woman in a short dress covered with flowers walks past some men, driving them crazy with the fragrance she is wearing.	0	0	0	0	1
Health and Beauty	Olay Total Effects Cream	Hindi	This Olay advertisement features beautiful Kajol with her perfect skin. She suggests to start good habits as early as possible. Just like she started using Olay Total effects early to fight 7 signs of aging, leaving a perfect skin behind. Olay makes your skin younger again. Love the skin you are in. This advertisement was banned as it over promised and kajol is not that far	0	1	0	0	0
Laundry Detergent	Rin vs. Tide	Hindi	One reason an ad can fall into the hands of controversy is because it is not obscene or vulgar and conveys a sexual message, the reason is Brand Disparage. Rin in its new ad was bold about its reference to Tide brand not only by using parts of the Tide ad tagline but also by prominently featuring a tide packet. A boy wearing a sparkling white shirt goes up to a lady who uses tide and asks her "Aunty Kyun Churk Gaye?" with obvious reference to the Tide's caption "Churk Gaye!" The Ad is not banned but has certainly raised questions of whether Rin is correct or wrong in trying to sell its product by hurting the brand value of Tide, which would mean a case brand infringement. Two women are waiting for their kids to come back from school. One has Tide in her basket and the other has Rin. The one with Tide praises her washing powder and calls it better. The school bus comes and their kids come out. The one with Tide gets a shock of her life when she sees that Rin gives a better whiteness to clothes. The ad got banned as they referred to Tide to compare their product's superiority.	0	1	0	0	0
Clothing	Lux Cozy Underwear	Hindi/English	A banned Lux Cozy ad shows a man in his Lux Cozy underwear wrapping a towel around his waist. Suddenly a dog comes and pulls his towel away and runs. The man runs, grabs the dog and takes his towel from the dog's mouth. The dog owner, a sexy girl, comes running and snatches the dog. She thanks the man and sees his underwear. She suggestively looks at him, kisses him and walks away. Lux Cozy, apna look pehen ke chalo This Ad was given an all clear signal by the ASCI when I was under question but the Ministry of Information and Broadcasting banned transmission or re-transmission of the ad on the grounds of being indecent, vulgar and suggestive. A hot man clad only in his Lux Cozy underwear is chasing a dog who pulled away his towel and then this scantily dressed woman comes up to him and gives him a peck on his cheek and thanks him for finding her dog. All of that and then a very naughty look at the boy and she walks away! The man for obvious reasons is considered lucky and the ad ends with the tagline "Apna Luck Pehen ke Chalo"	0	0	0	0	1
Alcoholic Beverage	AC Black Apple Juice	Hindi	A banned AC black ad shows a man sitting at the bar drinking AC Black apple juice. He sees a woman wearing high neck dress. He takes a sip from his glass and notices that the dress has slipped down a little on her neck. He keeps taking sips till the dress comes down to show her beautiful cleavage. Her's about to take the last sip when his shirt flips open and the woman shows her girth to him. He then suggestively shows her last sip to her and rest is left on audience's imagination. Kuch bh ho sakta hai Most companies believe in the "Sex Sell" mantra and so did Jaggi Industries in the early 2000's. A woman with her neckline diminishing and a man with his shirt coming off together with the tagline "Kuch bh ho sakta hai", was not only the perfect combination for a sleazy and cheesy ad but also a perfect calling for a controversy that had some serious financial impact on the company. The commercial was instantly banned and the company's plans of boosting sales during the World Cup, when this ad was aired at regular intervals, were not quite met!	0	0	0	0	1
Clothing	Levi's Jeans	English	A banned Levi's ad shows a beautiful girl walking towards her guy. She aggressively starts coming close to him, turning him on. She then starts taking out stuff from his pockets one by one. The guy is getting turned on and doesn't mind things thrown out of his jeans pockets. He starts to take charge and takes out a condom of his pocket. The girl shows the Chevrolet Beat's keys, which he got for free from Levi's, she took out of his pocket and walks away. Change your world for free	0	0	0	0	1
Clothing	Frenchie X Underwear	Hindi	VIP Frenchie X underwear A young couple, a trekking expedition, a fun campfire, some playful games in the bedroom, the boy walking out in his underwear from the bathroom and then the obvious. The Ad ends with the couple coming together and the VIP X logo appearing on screen. The message was pretty clear and yet another instance of trying to sell using sex as a medium. A VIP Frenchie X underwear advert shows a young couple. The guy tries to come close to the sexy girl and make out at a campfire after a trekking expedition and during playful games in the bedroom but the girl pushes him away and doesn't allow him to come close. And later she sees the guy walking out of the bathroom in his Frenchie X underwear and she gets turned on and loses control.	0	0	0	0	1
Beverage	Bisleri Mineral Water	Hindi	A banned Bisleri TV ad shows a couple at the beach. They are in a playful mood and are running on the beach. The guy coming very close to the girl notices her heavy breathing and realizes that he needs something and starts to look for it. He doesn't have it. He drives off to the nearest chemist shop to get it. He brings back a big box full of Bisleri to quench her thirst. Bisleri, Play safe When Bisleri went from "Pure and Safe" to "Play safe" in 2000, I hoped to target the youth and convey a social message. According to Ambereen D'Arco, the shift had been necessitated by the fact that every new entrant in the mineral water market adopted the purity. "Our observation is that people consume mineral water not for the minerals, but for safety. Hence the word 'safe' is critical," said Chauhan. The idea certainly differentiated Bisleri from other brands but the Woman, the beach, the man and the whole hidden idea of "safe sex" didn't quite sell well and the ad, as most would have expected, was banned.	0	0	0	0	1
Clothing	Levi's Jeans	No Dialogue	Levi's has always positioned itself as a 'youth' brand and with this advert they just proved how well the concept of sex sells. The comp factor exhibited by the sexy women in the ad was mainly targeted at women who wanted to look more erotic and sexy but the ad did more than just that. The ad boosted the sales of Men's jeans as well which was completely irrelevant. The ad was not banned but the almost semi-naked women in it did manage to create quite a controversy for the ad makers.	0	0	0	0	1
Cars	Volkswagen		A cool Ad by Volkswagen for their new Polo car. The Advertisement shows a man rescuing a turtle who was dropped by a high flying Eagle. This a lengthy commercial which shows various angles and features of the new Volkswagen Polo car throughout the commercial. The ad was Banned however Volkswagen seems to have done the point The ASCI asked Volkswagen to discontinue the commercial for its car Polo as it portrayed violence against animals.	1	0	0	0	0

Technology	BIG Fix TV		A short funny BIG Fix TV advertisement shows various people trying to enact their favorite Movie scenes in their daily routine. The punch line of the ad is that ordinary lives will become filmy with Big Fix. BIGFix launches its Big Bang media campaign all India with "Ab Aam Cinchay Ban Jaye Filmy".	0	0	0	1	0
Health and Beauty	Axe		Ridiculous new extra strong AXE Deodorant Ad tries to use a News theme to showcase the brand. The commercial shows that strong fragrance is causing people to get crazy and is spreading like a viral. Extra strong AXE deodorant needs a extra strong marketing brains	0	0	0	1	0
Health and Beauty	Axe		Yet another mindless AXE Deodorant Ad shows a woman in a supermarket getting attracted to a supermarket employee. The advertisement shows the lady telling go of a old woman in a wheelchair and starting to dance erotically after getting turned on by the strong improved fragrance of new AXE deodorant	0	0	0	0	1
Health and Beauty	Axe	Hindi/English	AXE shower gel AD shows a man bathing who is bathing falls inside a gym after his washroom floor cracks open. He is then shown dancing while other women jive to his grove. The Advertisement ends when he is shown bumping into another woman and the first set of women encouraging him on with the new AXE shower gel shown in the foreground	0	0	0	0	1
Publishing	TIME Education		A simple but brilliantly executed advert from TIME Education Institute featuring their strength of helping student get admitted in the A grade education institute in India IIM. In this ad, The dean comes in to welcome students and almost all the students he speaks to have been prepared by TIME Education Institute, to which the dean of the IIM mentions that TIME Education Institute has outdone themselves with this kind of admission rate. Produced by NOMAD FILMS Directed by Ranjit Rodgiant.	0	1	0	0	0
Clothing	Schiesser Undergarments	Belgian	A naughty, sexy banned lingerie commercial in Belgian. Schiesser is one of Europe's leading underwear company. This advertisement is on women lingerie. A sexy nurse jumps to save an old patient once she notices he has stopped breathing. She checks the respirator, no use. She gets on top of him, ready to give him a CPR. She rips off her uniform, showing her Schiesser lingerie. The old man has a look at her, gets what he wants, the nurse on top of him, and turns on the respirator.	0	0	0	0	1
Beverage	Sprite		Banned Sprite International Ad shows a girl wading in a sea with a man following her in the water. After a while the girl removes her bottoms and throws it to the man who does likewise with his shorts. After the exchange the girl coolly walks onto the beach and sipping Sprite wearing the man's shorts and him stranded in the sea with the girl's underpants	0	0	0	0	1
Misc.	New York Lotto		Watch the Bollywood super star Bipasha Basu topless bathing in a water sprinkled with rose petals in this New York Lotto TV commercial. Her husband, Vivek Oberoi, arrives comes to pick her up from her palace in a royal manner. When Vivek sees Bipasha, he remembers his earlier intimate times with her. Somebody starts hawking and Vivek wakes up from his dream or is it? All this is possible with New York Lotto.	0	0	0	0	1
Health and Beauty	Life Styles Condoms		Watch the banned Life Styles Condoms adv. in which a sexy lady is checking out an apartment that she wants to move into. Her sex life has been active, all thanks to Life Styles Condoms. She wants to check if she'll be disturbed so she makes naughty noises.	0	0	0	0	1
Health and Beauty	Amul Macho		This Amul macho ad that was banned by the Advertising Council. A vulgar ad in which a woman comes to the bank of a river and makes suggestive and naughty movements that resemble making love. Reportedly, although banned, this ad increased the market share of the company sharply with a turnover of Rs. 201 crores in 2007-2008	0	0	0	0	1
Beverage	Horlicks Malt Drink		An advert claiming that Horlicks makes children "taller, stronger and sharper" has been banned after it mistakenly was screened on British television. The Horlicks advert said the malt drink had been tested on pupils at a boarding school, and included a voiceover saying, "Children have become taller, stronger and sharper. The Horlicks challenge - now proven. See for yourself." GlaxoSmithKline, maker of Horlicks, said the version of the product sold in Bangladesh was fortified and its health claims were supported by clinical studies done by the National Institute of Nutrition in India. Horlicks sold in the UK, however, is not fortified and GSK said there was no intention of advertising it as such here.	0	1	0	0	0
Beverage	7Up		In this banned 7 UP ad, a hot woman is at a restaurant, feeling hot and exhausted. A man notices her and walks upto her with a 7UP. The girl is thirsty and wants 7UP. The guy take out a two way straw and invites the girl. The girl leans forward, head butts the guy, picks up SEVEN UP and walks away	0	0	0	0	1

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